

INDIAN RECORD



th YEAR—No. 8

September, 1948

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THE SAGA OF ST. REGIS MISSION

(Reproduced from the Cornwall Standard-Freeholder)

By Hal Lee

The village of St. Regis occupies one of the most beautiful sites on the St. Lawrence River. Situated on a point of land southeast of Cornwall, it is surrounded on two sides by the Raquette and St. Regis Rivers at the head of Lake St. Francis.

The reserve is about 14 miles long and from six to eight miles wide. Several islands are included in the reserve, chief of these being Yellow Island, St. Regis Island and Cornwall Island, the latter of which is six miles long and inhabited by 80 families.

Unique Position

St. Regis enjoys a unique geographical position. It is partly in the United States and partly in Canada; partly in Ontario and partly in Quebec, with another portion in New York State. Religiously, it is divided among the diocese of Alexandria, in Ontario; Valleyfield, in Quebec; and Ogdensburg, in New York State.

Population

The population of St. Regis numbers 3,200, with slightly more than half on the Canadian side. This marks an increase of almost double the 1890 population. The people of St. Regis are engaged in fishing, hunting, trapping, gardening, gathering wild fruit and making maple syrup. Trapping is engaged in every spring, mainly on the old trapping grounds at the head waters of the Rideau River, near Smith Falls. Many Indians are in demand for structural steel projects. On Cornwall Island, many are engaged making lacrosse sticks, wood carving and basket making.

Schools

There are six schools for the Indian population. St. Regis village (two-rooms), St. Regis Island, Cornwall Island West, Cornwall Island East, Chenail and Shetlaine. A new two room school is being built in the East part of the reserve, ready for the fall term. The St. Regis village school is taught by the Sisters of St. Anne, the others by lay teachers, two of them being native girls. The average attendance is very high, being about 95%, it is the best of any Indian school in Canada.



Father Michael Jacobs, S.J., Parish-Priest of St. Regis, holds the reliquary of St. Francis Regis.

BEADWORK DISPLAY AT REGINA EXHIBITION

REGINA, Sask — Beautifully tanned leather made into garments and ornamented with exquisite and colorful bead-work are attracting attention at the Indian display in the Confederation building at the Regina exhibition this year.

Many pairs of moccasins, gauntlets, suits for men, women and youngsters and lovely purses are in this category.

Also shown are beaded belts, capes, necklaces and brooches, some with true Indian designs and some of flower patterns, the result of the white man's influence.

Many fine pieces of embroidery and weaving have been entered by the Homemakers Club of Thunderchild. Particularly noticeable in this class is a hand-woven lunch cloth, woven of cotton thread. Aprons, pillow cases, table runners and clothing are also displayed.

From the Indian residential

schools there is a large display of needle work, drawing, wood work, tooled leather work and handwriting.

Hand-made Saddle

Outstanding in the tooled leather exhibit which includes book covers, book marks and change purses, is a complete saddle done by Jim Lethbridge of the Wood Mountain reserve.

Weaving with dried reeds is an unusual exhibit of the Lebret school and there are several baskets of all sizes and shapes in this entry. Two dolls' chairs, a chesterfield and a table are particularly good in this class.

The Indian children, like their parents, have a flair for colorful bead work and entries from St. Anthony's school, Lloydminster, Beauval Indian school and Lebret include beaded moccasins, belts, gauntlets, hair bandaux and brooches.

In the hooked rug competition, Violet Almighty Voice, a grade five student of Saint Michael's school, Duck Lake, won a first prize.

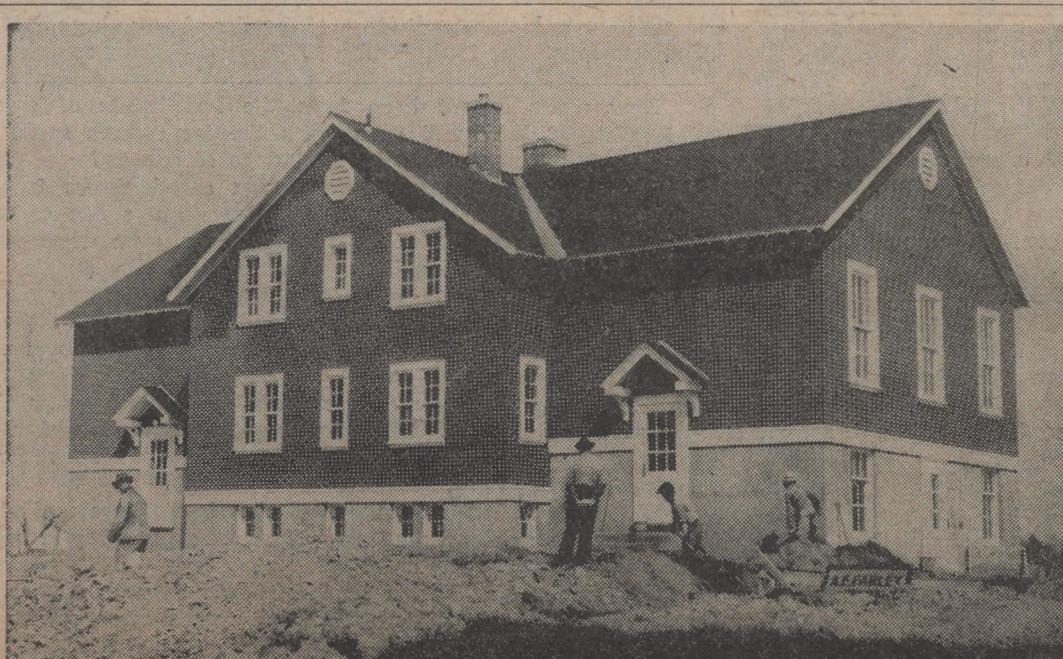
Lestock and Lebret schools have a very large entry in the art and needle work sections. Pictures of wild animals and birds, done in pencil and crayon, are particularly noteworthy, as are the many embroidered pillow cases, table runners, tea towels, tea cloths, dolls' clothes, children's clothing and patch work quilts.

A highlight of the St. Philip's school entry is a poster giving a bird's eye view of "Healthland".

A large doll, "papoose" in a red velvet cradle adorned with bead work and a doll's bed with a mattress, pillow, sheets and spread are prominent in the display of St. Anthony's school, Lloydminster.

The Mary Weekes collection of Indian bead work, one of the largest and most complete in western Canada, is now on display at the provincial museum in the Normal school building.

(Continued on Page 2)



The new school being built for the St. Regis Indians at Chenail Island, where it replaces two old one-room buildings. A feature of the school is that it has full basement, and accommodates living quarters for two teachers. Erected at a cost of \$35,000 it is a standard by which other two-room schools for Indians are being erected or planned across Canada. At Lennox Island, P.E.I., a school is now under construction. The contract is let for the West Bay school, on Manitoulin Island, Ont.; Anaham Reserve in B.C. is being contracted for, and a similar school is planned for Lake St. Martin.

INDIAN STRUCK

CANDO, Sask. — An Indian on the Red Pheasant reserve here whose name was not immediately available was killed and two other Indians, also unidentified, were badly burned by lightning Saturday morning.

50th ANNIVERSARY AT KENORA

Plans are being made to commemorate the Gold Jubilee of the foundation of the Catholic Indian residential school at Kenora, Ont. The school was founded in 1896 by Fr. Cahill, O.M.I., and donated by a French Canadian boat-builder. Father M. J. Miles succeeded Father Cahill as principal.

INDIAN RECORD



A NATIONAL CATHOLIC PUBLICATION FOR THE
INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

Published Monthly by the Oblate Fathers, 340 Provencher Ave.
St. Boniface, Man.

Subscription Price: \$1.00 the Year.

Advertising Rates on Request.

Printed by Canadian Publishers Ltd., Winnipeg, Man.

Segregation vs. Assimilation

We quote from "Wampum", a magazine edited by the Rev. E. E. M. Joplin, Muncey, Ont., a comment of our June editorial "Treaties and Freedom", which confirms for the Eastern Indians of Canada what we affirmed for the Western natives.

"Since the outbreak of the last World War", writes Mr. Joplin, "our Eastern Indians have been able to find employment and have become a part of their surrounding world with considerable success. But to the surprise of many, this has resulted in a steady increase in reserve population, as families have built new homes, or repaired old ones, ON THE RESERVE. There are many examples of families who have competed successfully among the whites for twenty years or more, but who are now buying or building homes on the reserve. This is home, where the heart is, and although they are compelled to live the white man's highly competitive kind of life in order to provide for the needs of life, their deeper needs of the soul, whether spiritual or social, are found among their own people. This is not peculiar, but perfectly normal behaviour."

"Where reserves are in the midst of white communities which provide satisfactory employment, it should quite possible for Indians to make a satisfactory adjustment to Canadian life in the world for work, and to

preserve their sense of belonging to their own race. The white race, in its pride, has seldom admitted the possibility that there was anything good in the culture of other peoples, and has supposed that every one would be delighted to become 'civilized'. But there is a serenity and a sanity about our Indians which ought not to be sacrificed to the mad materialism of modern life. There is a sense, therefore, in which segregation and assimilation can stand together, each making its contribution to the life of both groups."

The problem of acculturation of the Indian is a deeper one than that a superficial survey would show. If one were to take pains to study anthropology he would be amazed at the depth and strength of the culture patterns of the natives of Canada. The economic and social patterns, as well as the main factors in Indian life, such as the Algonquin dream complex, for instance, family and clan organization, would give our legislators, missionaries, welfare officers and others interested in the native Indian, a much deeper understanding of 'Indian' psychology and a greater respect for the traditional way of life.

This tendency to maintain at all costs the traditional pattern of life manifests itself in so many ways that none but the most ignorant of Indian life can evolve a plan for the rapid assimilation of the natives. One cannot approach the Indian problem of acculturation with the preconceived idea of being able to make white out of red, through, for instance, sending Indian pupils to white High Schools, hoping thereby to succeed, within a few years, in making self-supporting citizens of Canada out of the once proud and independent tribes which once had as a home our entire North American continent.

G. L.

Why So Much Waste?

Is there a way to have some cash always on hand, so as to do away with the backward habit of buying on credit?

One day I had taken along in the car, an Indian, to guide me to some homes on a distant reserve. All around we saw the rich farms of white people. What a difference with the miserable buildings and weedy fields of some Indians!

— Old John, I said, were those rich white people here before you?

— No, he answered, we were on the reserve long before they came.

— Did the government give them horses, cows, tools, grain, together with free schools and hospitals?

— No, they just helped themselves.

— Would you like to know why the Indians are so poor?

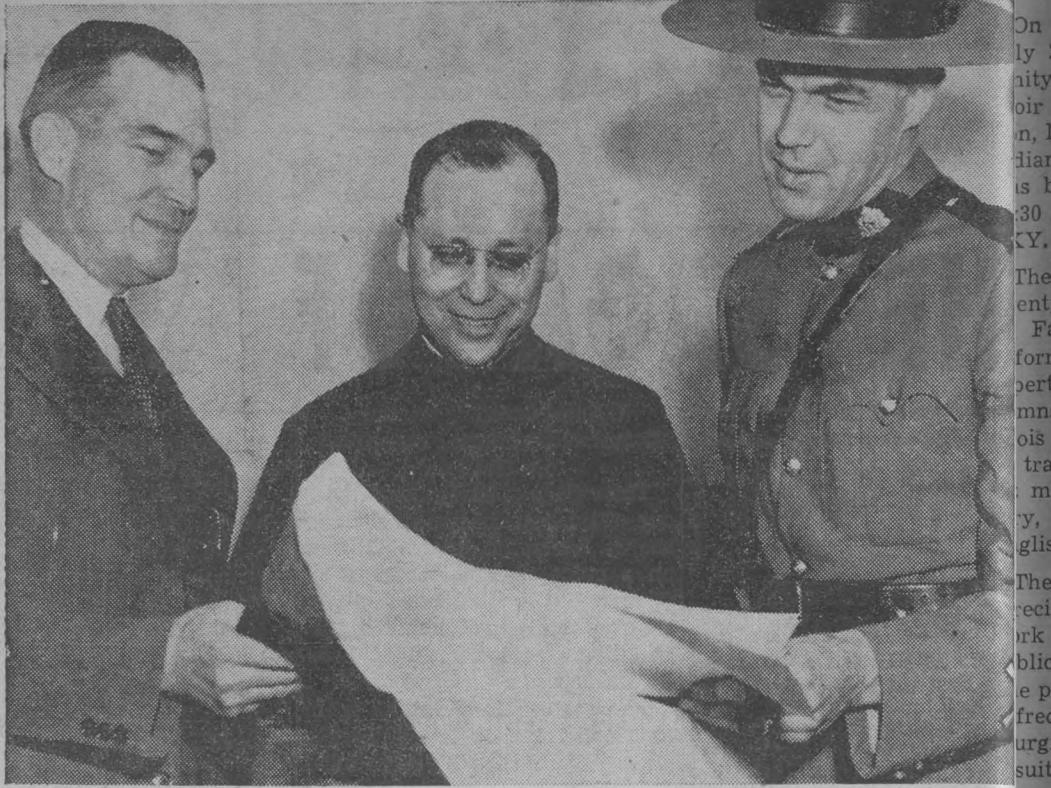
— Because the government does not help them enough, I suppose.

— Waste is the answer, I said to him, waste of money, of time, of clothing, of food.

Waste of money. Away the money goes in buying everything, even potatoes and fuel wood, whereas a good garden would provide much food for summer and winter, and cutting wood in spring time, when there is little to do, would give close by all the fuel needed during the long cold season.

The good wages received today go partly in taxi driving, often without use or reason.

Saga of St. Regis . . .



Left to right: Agency Superintendent T. L. Bonnah, Rev. Fr. M. Jacobs, J., and R.C.M.P. stable R. E. Brown, who co-operate in caring for the needs of the residents of St. Regis.

Saga of St. Regis

(Continued from page 1) young Michael Jacobs who was an ardent reader and student of history knew the story of the Iroquois and the Jesuit martyrs, and it left a profound impression upon him.

So, when opportunity presented itself, he attended the Jesuit seminary at Sudbury, preparing to devote his future life to the religious welfare of his beloved people.

Masters Languages

His long years of study were full of the battle to master French and English as well as Indian. This he has done to a high degree and his sermons in Indian, which he is attempting to keep alive in St. Regis, are full of ancient tribal eloquence.

His whole life is now wrapped up in the spiritual welfare of his charges. His widespread parish poses many demands on his time and energy, but the challenge is met with the same lithe step and alert bearing which must have characterized the tribal leaders of centuries ago. He was 10 years at the mission, May 12.

The mission was first established in 1755 when Father Billiard, S.J., brought 30 families from Caughnawaga. They originally settled at the head of Lake St.

Francis moving a few miles further upriver to the present location in 1758. They obtained the rights to the island and reserve from the French king.

The Jesuits built a flour and grist mill, running the mission from the profits. In 1762, the mission was administered by Father Gordon, who served until 1775.

He was replaced by Father Huguet, who held the post until 1783, in addition to his own mission at Caughnawaga. In 1785, Father

Denaut, then pastor at Cedars, visited the mission, staying four weeks.

Old Church

The handsome stone church of the mission was erected in 1792-1793 and the presbytery in 1799 by Rodrigue McDonnell, who served from 1785 to 1866. The church was burned in 1865, the old walls being used in the construction of a new edifice in 1868. A bell tower was installed in 1903 after lightning had struck the original steeple many times.

The mission church at St. Regis, named for the martyr Jean Francois Regis, is undergoing a great change. It has been newly decorated and wired for electricity which will soon be replacing the age-old oil lamps.

The Mission Bell

The legend of the bell on the St. Regis church is full of all the requirements for an exciting color movie. According to Father Jacobs, Louis XIV of France donated the bell for the mission at Caughnawaga. The French ship, which was bringing the bell to New France, fell afoul of English privateers. The English were victorious in the ensuing battle, taking the bell along with other booty and prisoners to the New England States.

On Warpath

The Caughnawaga Indians who had heard of the fate of their beloved bell took to the warpath to get it back. In war paint and with blood-curdling battle cries, they attacked the settlement of Deerfield, Mass., getting back their bell.

Once they saw it, they realized they had a problem on their hands. It weighed 1,300 pounds and had to be carried through 200 miles of dense bush. But carry it they did — slung on poles borne

How many cannot keep from the bad habits of gambling and drinking! Who will ever count the large sums spent week after week during long nights and days of revelry?

Waste of time. Every summer you spend weeks travelling from place to place, every week you leave out a day or two to roam around the streets of the town near by, even when work is plentiful and highly paid, whereas these white people many years worked six days a week from dawn to dusk.

Waste of Clothing. I have seen Indians working in the mud with a nice suit of clothes recently bought. In no time of course the suit was worse than an old pair of overalls.

I have seen Indians coming out of the store with new clothes that were still good, but torn. The store-keeper's wife picked them up, washed them, and out of them made nice suits for her children's daily wear.

Waste of food. Besides the food that is at times spoiled uselessly and thrown away, much provisions are given away to beggars, who are strong and able to work.

So you see, old John, if all the Indians on your reserve were saving their money and their time, they would always have some cash on hand for their weekly purchases, and quite a few among you could easily have a substantial deposit in the bank for future extraordinary implements. What do you think of it?

— Well, said he, scratching his head, I think I am rather too old to change, but I hope my grandsons in time will be nearly as well off as those rich men around.

J. BRACHET, O.M.I.

on stalwart backs — all the back to Caughnawaga.

Fearing a reprisal attack in English, the wily braves snatched their cherished bell up the hill to St. Regis, where it has ever since. But it is doubtful if the Caughnawaga Iroquois attack St. Regis after all these years to take their bell.

Saved From Flood

There is a stone base on a point near the presbytery of St. Regis which also has a long past. It once served as a thievish hideout for the statue of St. Joseph behind the statue is another legend.

It seems a big flood was on January 7, 1935, by a high water mark above the reserve. The houses were swept away in the huge ice masses — the diana village was endangered. The rified Indians besought the Indians to ask the intervention of St. Joseph.

The statue of St. Joseph carried to the point, hand stretched towards the mass of ice and flood waters. Miraculously, the water and ice reversed. Three months later, the statue was erected on the point as a token of protection.

The flood brought back memories of another disaster in 1913 when 13 homes were destroyed.

Funds are being raised to erect a bronze statue of St. Joseph on the point — an ever-lasting token of Iroquois faith in their new religion which has to be such a dominating factor in their new life.

Bead Work Display

(Continued from page 1) Mrs. Weekes, Regina, has been collecting bead work for a number of years. The collection consists of 145 pieces.

One of the most interesting items is a Cree dancing stick, an arrangement of various feathers, dyed with natural dyes, sewn onto a centre-piece.

A toy which would appeal to any child is a Cree rattle, from buffalo-hide, parchment stretched over a bent frame, with dried seeds inside. It has a beaded handle with skin fringes.

One of the prize pieces is woven on a handloom and consists of tiny beads and thin threads.

The influence of the Sioux travellers can be discerned in the Sioux parchment box made of scraped hide of a buffalo, shaped like a modern briefcase, and is gaily decorated with table dyes.

There are a number of quills made from colored porcupine quills in place of beads.

**CAUGHNAWAGA CHOIR
BROADCASTS, JULY 28**

On CBC Wednesday Night, July 28, listeners had an opportunity of hearing the fine Iroquois choir of St. Francis Xavier Mission, located on the Caughnawaga Indian Reserve near Montreal. It is broadcast from Montreal at 3:30 p.m. on CBK, 11:00 p.m. on CKY.

The mixed choir of some forty voices was formed in 1927 by Father Conrad Hauser, S.J., former parish priest there. Its repertoire is made up largely of songs translated into the Iroquois language by Father Hauser, translations made by the Jesuit missionaries of the 17th century, also songs in French and English.

The Caughnawaga Choir gave recital on the CBC French network in 1940, and put on its first public concert in Montreal in 1942. The present choirmaster is Father Alfred Bernier, S.J., professor of liturgical and sacred music at the Saint Scholastica in Montreal.

Gleichen Cairn To Honor Chief Crowfoot

LETHBRIDGE — A famous Indian chieftain, Crowfoot, will be honored Sept. 26 at a ceremony at which an historical cairn will be officially dedicated to his memory. The ceremony will take place at the Blackfoot Indian reservation at Gleichen.

The arrangements have been completed by the executives of the Southern Alberta Pioneer and Settlers' Assn. with Prof. M. A. Long, dean of history at the University of Alberta, who is the western representative of the Canadian historical sites and monuments board.

The monument will be in the form of a rock cairn, erected near the roadside, with suitable plaque detailing the feats of the noted Indian chief. More than a thousand Indians and whites will attend the ceremony.

Crowfoot was the chief spokesman for the Plains Indians when Treaty No. 7 was signed at Blackfoot Crossing on Sept. 22, 1877. This treaty placed the Indians under the care of the federal government as wards.

HOME FOR BURIAL

A 21-year-old Caughnawaga Indian, killed in France in the First World War, was buried in the reservation in which he was born. The full-blooded Iroquois Mohawk Indian, Private Peter Montour, was born at Caughnawaga and joined the United States Army, 30th division, while staying in Brooklyn, N.Y. He was killed in action in July, 1945. A funeral service was held in the Roman

Catholic Church on the reservation.

The first Caughnawaga Indian to give his life in France, Private Montour was buried in that country, and his body was returned to Caughnawaga.

Private Montour was a nephew of the present chieftain of the reservation, Michel T. Montour. His mother and three sisters are living in Caughnawaga.

Chief Yellow-Horn Buried At Brocket**Story by Charles Bryant**

BROCKET — Bells of Sacred Heart church rang out solemnly across the valley of the Peigan Reserve as Indians and white men alike paid tribute to the late Chief Yellow Horn, high chief of the Peigan tribe. Nature herself seemed to be in a reverential mood, as if paying tribute to the aged

chieftain. The sun shone warmly and a breeze gently bent the tall grass of the prairie that the famed tribal leader had known and loved these many years.

Chief Yellow Horn, born in this area, was in his 73rd year when he passed away in July. For 15 years he had been the respected leader of the Peigan tribe. As one of the band said, "He was a good and a kind man, always anxious to help us Indians. We will miss him very much."

Pioneer Farmer

He will be remembered as being one of the first Indians to bring farming to the reserve. This he did back in 1894. Since that time he worked hard for all enterprises beneficial to the Indians and was instrumental in mechanizing farming on the reserve and building up the cattle herds. A man of superior intelligence and strong decision, he was a staunch booster for education in both the Anglican and Catholic schools.

Chief Yellow Horn was a classic type of Indian. He carried his tall statuesque frame with the dignity of a great leader and he proudly represented the Peigan tribe in official affairs as well as in the many celebrations in Southern Alberta. He was widely known.

Church Thronged

Scores of Indians and whites thronged into the rustic little Roman Catholic church at the foot of the hill on which rises the sacred grotto, near the town of Brocket. Father Ruaux, O.M.I., gave full Christian rites to the deceased chieftain, and Father Leverne, from the Blood Reserve, who knew Chief Yellow Horn well, spoke a few impressive words about him in Blackfoot. It was a beautiful service, and the fragrance of wild roses drifted through the open windows of the little church.

BOY HERO SAVES 2 INDIAN CHILDREN

On Sunday, August 16th, 1948, an act of heroism took place here at Norway House which you might find the type of news you publish in your paper. A young lad named Robert Bliss Arthurson and a non-swimming companion were rambling along when they saw a canoe overturn which had four girls in it. Two of them turned out to be treaty Indians and the other two his own sisters. Without any knowledge of life saving, he jumped into the Nelson River at the Crooked turn near the dock of the Fur Merchant, I. Grosser, and managed somehow to get the two Paupenekis girls to the canoe where they were able to hold on while he went after his sisters. One of the sisters managed in the meantime to scramble back under her own power, but the other was quite a problem. She was under the water when he found her. Putting her head under his arms he made for the shore and got her there safely very little the worse of the spill. Artificial respiration fortunately was not necessary as she came round without it, doubtless owing to the rather rough handling she got as they tried to get her up on the dock. The sister who got ashore could hardly have done so, had the others not been taken out of the way, and but for the prompt and brave act of this lad four young lives would have undoubtedly have been lost.

The names and ages of the children saved by Robert's heroic action are: Roberta Paupenekis, (17), Teresa Paupenekis, (12), Sarah Arthurson, (19) and Lilian Arthurson (15).

ASSINIBOINE RESERVE NEWS

SINTALUTA, Sask. — A bazaar and sports day was held at the Assiniboine Reserve in favor of the Catholic Mission there, on July 19.

The proceeds were \$41.70.

Two ball games were held and the first prize was won by Mike Ryder's "DEERS". A team from the Sioux reserve, near Fort Qu'Appelle, also competed.

The teacher for the Catholic day-school room at the Reserve is Miss Vanaert, from Montmartre.

are his wife; three sons, Tom, John and Albert; two daughters, Mrs. Crow Shoe and Mrs. P. Potts, as well as several grandchildren.

SWARMED OVER PRAIRIES

It is estimated there were about 30,000,000 buffaloes in North America when the white man first arrived.



These pictures were taken on the Peigan Indian reservation at Brocket at the funeral of Chief Yellow Horn. Top picture shows the interior of Sacred Heart R.C. church during the simple but impressive service, Rev. Fr. Ruaux officiating. Second picture shows the casket of the high chief being borne from the little church, and the third picture taken several years ago, is of Yellow Horn and his wife in tribal dress.

— Staff Photos; Herald Engraving. (LETHBRIDGE HERALD)

FORT ALEXANDER

Manito Lodge is the name of the three quarter million hotel built on the former Indian land, close to the reserve and opposite the Manito Rapids of the Winnipeg River. A veteran who has been in twelve countries has found this hotel the most modern and luxurious he ever saw. The exterior appearance, though, is very simple. The road that leads to the reserve passes in front of it and you may well pass it, because Indians are hospitable.

HOW MANY MILES OF NEWSPRINT PAPER A DAY

668 miles of paper are produced by the Manitoba Paper Co., which is situated on land purchased from the Fort Alexander Indians. The full operation of the mill means the use of 360 cords of wood a day to turn out 340 tons of newsprint, or 12 carloads of paper, to feed the roaring presses in Western Canada and the United States. Average number of employees, 1,080,550 of which work in the mill on a three-shift system 24 hours a day.

Some Indians work steadily for the company. In fact the two alligator boats on the river are run by Indians with very few whites among them.

We are sorry that the manager, Mr. T. Silver, has to resign. Besides being a staunch Catholic, he has raised the production of the mill and beautified the town site.

In Favor of Electricity

On the 28th of July, the Chief and Councillors gave their written consent to the construction of a Hydro-electric transmission line through the reserve, for the Winnipeg Electric Company requested the signatures of the Indian Council in quintuplicate in order to avoid any molestation in their work to bring the line as far as the residential school.

Sad Accident

On the same day was buried Felix Courchene, who was killed in a collision with a car on Sunday evening near Lac du Bonnet. Felix had failed to come to church on that Sunday. Much sympathy was shown to the family at the wake and at the funeral service by the Indians and many whites from Pine Falls. At the wake Indians here sing all night.

NO CAUSE FOR ALARM

FLIN FLON, Man. — Indians who shout at each other in one of the quietest and most isolated spots on earth, and a young white woman who capably interprets the difficult Cree language are among highlights of a tour now in progress among reservations in northern Manitoba and Saskatchewan.

The tour involves a series of plane hops totalling nearly 2,500 miles. The party of 12 includes Eric Law, superintendent of the Indian agency at The Pas, Man.; two doctors, two nurses, interpreter Beth Hutt, daughter of Trader Hutt of Nelson House; three X-ray technicians, an R.C.M.P. constable and others.

The group expects to pay treaty money to and make a medical check-up of about 4,500 Indians and 500 Metis and whites in the sprawling, sparsely-settled region stretching from Hudson Bay to Reindeer Lake in northern Saskatchewan and southward to Saskatchewan's Beaver Lake and Manitoba's Lake Winnipeg.

Medical Check-ups

The medical group, headed by Drs. Yule and Stout of The Pas and Nurse Yule, will visit reservations in two agencies. The treaty party will call at reservations in The Pas agency district. Indians will receive medical check-ups and plating for a tuberculosis incidence survey.

The Indians are given a card for each. They must present the two before being paid treaty money — and Mr. Law says the



The pupils of McIntosh Indian School, on Lake Canyon, N.W. Ontario, during Archbishop Cabana's visit last spring. With His Grace: Father Comeau, O.M.I., Principal, and Father E. Benoit, O.M.I., of Lac Seul.



Exhibits which won the many prizes listed below. Left: Elizabeth Danielson and Elsie Scott, who with Edna Abraham (right), won a large number of prizes. Extreme left is Mrs. J. J. S. Bryant, a friend of the school, of Kamsack Superintendency, Sask.

LIST OF EXHIBITION PRIZES

First Prizes

Braided rug: Jennie Ondjino. Handmade patch quilt: Catherine Achneepineskum. Exercise Book: Henry Land. Exercise Book: Elizabeth Danielson. Sewing blouse: Edna Abraham. Weaving check-suit: Elsie Scott. Landscape: Pauline Petikwan. Health Chart: Edna Abraham. Indian baby (papoose): Verna Kijik. Parka: Ruth Evelyn Tenesco.

system is working like clock-work, Indians being as anxious as anyone else to receive their money.

The tribesmen insist on full ceremonials when treaty payments are being made. The R.C.M.P. officer must wear the traditional scarlet tunic, and must attend all payments. Unless protocol is complied with, Indians often will refuse to take the money.

Miss Hutt's skill in Cree surprised many Indians. She learned the language, she said, while growing up at Nelson House, 170 airline miles northeast of The Pas, where her father is a pioneer trader.

Miss Hutt said here that Indians at Shattamawa reservation — an isolated settlement in the Churchill district — talk to one another in a high "shrieky" tone which amounts almost to shouting. Why they should shout in such a peaceful spot puzzled her.

2nd Prizes

Wooden axe handle: George Fisher. Braided rug: Jennie Kakike-chewan. Sewing windbreaker: Celine Petikwan. Exercise Book: George Fisher. Exercise Book: Nellia Assin. Paper cutting: Harriet Cheesquay. Reed (book-end): Mary Jane Fisher. Sewing tam: Annie Keesick. Doll's dress: Elisa Achneepeneskum. Samples of darning: Elsie Scott. Sewing blouse: Celine Petikwan. Landscape: Conrad Danielson.

Exhibition prizes

Parka: Pauline Petikwan. Child's dress: Elsie Scott. Knitted boy's sweater: Catherine Achneepeneskum.

3rd Prizes

Beaded parka: Catherine Achneepeneskum. Mending pants: Amanda Iasens. Ring (beaded): Agnes Kamina-waita. Hooked rug: Rita George. Knitted socks: Angeline Achneepeneskum. Weaving bath-room rugs: Elizabeth Danielson. Parka: Amanda Iasens. Beaded mitts: Agnes Kamina-waita.

Girls' Badges received during 1948

Cooking, 2nd year: 7. Cooking, 1st year: 15. Sewing, 2nd year: 7. Sewing, 1st year: 16. Weaving, 1st year: 3. Knitting, 2nd year: 3. Knitting, 1st year: 5. Housekeeping, 2nd year: 7. Housekeeping, 1st year: 16

CITIZENSHIP RIGHTS

If all the indignation and moral wrath expended in the case of Japanese settlers were now turned to the cause of the Indian, we might expect the removal of some of his civil disabilities in as short a time. We might, for instance, have adequate educational facilities and a sufficiency of qualified teachers supplied to his children, so as to equip them, in every way, to take their place in our democratic sphere. We might begin at the reserves with adequate medical care and treatment especially for the children and the very young. We might assist his political education, enfranchise him and prepare him, in every way, to take a full place as a first-class

citizen in our midst.

Others and more backward peoples today have the full political rights of democracy without displaying any evidence of unfitness or inability to exercise the same. All talk about bills of rights and fundamental freedom is inane unless we are prepared to admit to full citizenship the Indian of this Dominion as well as the other and more alien races upon whom we lavish so much sympathy. How can we, with justice, criticize others when we tend to hold in subjection and treat as inferiors the aborigines of this country?

— Calgary Albertan.

TOUCHWOOD AGENCY NEWS

FISHING LAKE, Sask. — garet, daughter of Mr. and Ned Smoke, was baptized 26th.

Mrs. Louis Campeau, nee Aine Pelletier, was buried in Catholic cemetery here on 25th.

There was a huge crowd at Sports Day, the profits of which go into a fund to build a men's hall on our reserve.

Almost every family has grown potatoes this year and they well; the garden, crops and are coming up good, too.

Mary Rose, daughter of Mr. and Mrs. Mark Desjarlais, was married to Maurice Cyr, of Wadena. She was dressed in a beautiful white dress, veil and flowers. After wedding in the Fishing Catholic church, there was a banquet on the reserve and square dance.

KINISTINO RESERVE girl was born to Mr. and Mrs. Smoky Day on June 24th, another child was born to Mr. and Mrs. Jack Lumberjack.

Margery Tom was confirmed by His Grace Archbishop O'Neill, of Regina, at Perigord.

The Department has started to break land to have a community or fund farm here.

NUT LAKE RESERVE — Elsie Peeace was confirmed by His Grace Archbishop O'Neill, of Regina, at Perigord.

The building of the new school is almost through, but a shortage of some materials taken the carpenters to somewhere else.

GILBERT Peeace now has a tractor Fordson. That's some improvement for farming!

GORDON RESERVE — Gordon and Jean Pelletier were married by Father Dorge at Rock, on June 17. William D. Bitternose and Evelyn W. were married on August 7 in the same place.

Winnifred Fisher is very ill at Ft. Qu'Appelle Indian Hospital. We wish her recovery.

BAPTISMS: Donald Ross, son of Dan. Bird and Gladys King, and Marlene Agnes, daughter of Geo. Bird and Mary G. ca.

MUSCOWEQUAN — Baptism: Joseph John, son of Joseph jalais and Marcelline Pam int.

Napoleon Hunter was sick and is now getting better.

DAY STAR — There was a Sports Day in June and a fun was had by all.

Mrs. Alex Mooseay and Leonard Buffalo passed away at Ft. Qu'Appelle Hospital.

People are working hard and gardening. There plenty of berries this year.

We have about 15 patients our Agency in Ft. Qu'Appelle Hospital. We pray that they get cured.

CELEBRATION FOR RESERVE

The Indian celebration in connection with the erection of a memorial to Chief Piapot and the making of chiefs took place recently on Piapot reserve in the Qu'Appelle valley, 25 miles east of Regina.

This memorial has been possible through the generosity of W. W. Gibson, a prairie pioneer now a large machine manufacturer in San Francisco, who came to Regina at the invitation of the Indians to receive the honor of chieftainship.

There was a great gathering of Indians from surrounding reserves, and a program of sports racing. Hon. W. S. Lloyd, Minister of Education, unveiled the memorial.

COLORED RAIN

Blood-rain — or rain the color of blood — has fallen in The red color is caused by dust from the North American deserts.

TADEUSZ KOŚCIUŁKO POLISH, AMERICAN PATRIOT



NO DICTATORS MONG INDIANS

Indian chief is not a dictator according to Piapot chieftain, Ball, interviewed at the Indian grounds, at Regina.

The chief can't make decisions at advice from his councilors, he said, "and the chief and council must get a vote from the tribe before any important decision can be taken. I think the man got his democratic spirit from us."

Pam interview took place at the sick settlement in the exhibition grounds, which is in its usual stand. There are about 100 in the encampment, consists of 17 tepees. Cree is from Piapot reserve occupying 15 of the tepees, while the other two belong to Saultaux from Pasqua reserve. All

the Indians come from the Qu'Appelle agency.

When asked if the women voted in tribal affairs, the chief laughed and said: "No, only the men vote. But I think they vote the way their women tell them."

"The old timers are passing away," he said. "There are only about half a dozen of us left. I and my councillor, Abel Watech, are the old men now. We are over 70, and there are two over 80." He pointed to an Indian who was passing. "That's old Chewis—he's close to 80, and still walks like a young man."

Chief Ball regretted the weakening of tribal influences and tradition on the young. "They learn to speak English first," he said, "then they have a hard time learning to talk Cree. It's another encroachment of the white man on our rights. But it's a sign of the times. When they grow older, they will have more interest in links with the past."

STRANGE BUT TRUE

TO SAVE ST. BENEDICT'S HOSPITAL, MELBOURNE
from closing through lack of staff,
TEN CABRINI NUNS
recently flew
ROME to
AUSTRALIA to take over.

— THE FIRST CABRINI FOUNDATION
IN AUSTRALIA.



Once Upon a Time



THE OLD WHITE HORSE

By Dorothy Blount

When he was an old, old man St. Columba announced that the day of his death was at hand. Leaning on the arm of his faithful attendant, Diarmid, he went around the Monastery at Iona blessing the farm and granaries. But he grew weary with the walk and sat down on a stone to rest.

As he sat there, the old white horse of the monks came up and laid his head on the Saint's shoulder, looking at his master with eyes full of dumb agony. Nor was Diarmid able to drive the horse away.

"Leave him alone," St. Columba said. "He is wiser than thou, Diarmid, for God hath revealed it to him that this is the last time I shall pass this way. He loves me and therefore he grieves for me." And the aged Saint caressed the head pressed so lovingly against his shoulder, and blessed the faithful friend he was so soon to leave.

St. Columba died June 9, 597, kneeling before the altar. Three centuries later his relics were transported from Iona back to Ireland and placed beside those of St. Patrick.

(All rights reserved, Catholic Truth Society of Ireland.)

WHAT EVERY CHRISTIAN MUST DO

1. Worship God by faith, in humbly adoring and embracing all truths which God has taught, however obscure and incomprehensible they may appear to us; by hope, in honoring the infinite power, goodness and mercy of God, and the truths of His promises, by the expectation of mercy, grace and salvation through the merits of Christ; by charity, in loving God whole-heartedly for His own sake, and neighbors for God's sake; by the virtues of religion, namely, adoration, praise, thanksgiving, oblation, sacrifice and prayer, daily if possible. Avoid all idolatry, false religion and superstition, including fortunetelling, witchcraft, charms, spells, dreams, observation of omens, all of which are heathenish, contrary to the dependence of the Christian soul on God.

2. Reverence the name of God and His truth by the observance of all lawful oaths and vows, by avoiding all false, rash, unjust, or blasphemous oaths and curses.

3. Dedicate some notable part of his time to divine service, consecrate those days God has ordered to be kept holy.

4. Love, reverence, and obey parents and lawful superiors, spiritual and temporal; observe the laws of the Church and State, care for children and others under his care in both their souls and bodies.

5. Abstain from all injuries to his neighbor's person, by murder or other violence; from all hatred, envy, and desire of revenge; from spiritual murder by drawing him into sin by words, actions, or bad example.

6. Abstain from adultery, uncleanness of thought, word and action.

7. Avoid stealing, cheating, or wronging his neighbor's goods and possessions; give everyone his own, pay debts, make restitution for damages he has caused.

8. Avoid wronging his neighbor in character or good name, by detraction or rash judgment, or by dishonoring him with reproaches or affronts, or by robbing him of peace of mind by scoffs and contempt, or by carrying stories backward and forward, thus robbing him of his friends; make restitution or satisfaction for any wrongs done.

9. Refrain from all desires of lust with regard to a neighbor's wife.

10. Resist all irregular desires for the goods of a neighbor, whatever they may be, and avoid even internal, unjust actions against him.

ORIGINAL ERROR

Eileen Barton reports hearing two Indians discussing the early history of the North American Indian . . . They reviewed the errors that led to almost extinction of their people and finally one remarked, "I think the greatest error our ancestors made was not having a Bureau of Immigration".

—L. K. Stevenson in
The Detroit News.

QUESTION BOX

Q. Must a Saint's name be given to a child being baptized?

A. According to Canon Law, Priests should take care that a Saint's name be given in Baptism and if they cannot persuade the parents to give the child a Saint's name, they must, when administering the Sacrament, add the name of a Saint and write both names in the parish register.

THE LEGEND OF ROLAND

ONE OF THE MOST FAMOUS MEDIEVAL LEGENDS IS THAT OF ROLAND. HE WAS THE MOST GALLANT OF THE 12 PALADINS SURROUNDING CHARLEMAGNE.



THE LEGEND SAYS ROLAND WAS CHARLEMAGNE'S NEPHEW.



ANOTHER TIME, ROLAND SAVED HIS IMPERIAL UNCLE'S LIFE IN SAXONY.



ROLAND WAS THE BEAU IDEAL OF CHIVALRY. HE HAD A SWEET, STRONG VOICE AND SANG TROUBADOUR SONGS TO THE MAIDENS OF THE COURT.



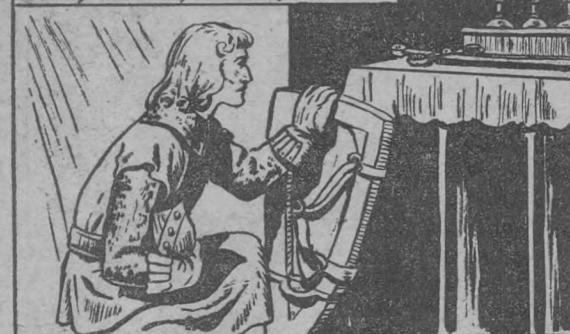
AS A TRUE KNIGHT, HE DEFENDED WOMANHOOD.



HE WAS AS STRONG AND BRAVE AS HE WAS HANDSOME. IN KNIGHTLY TOURNAMENTS NONE COULD EXCEL HIM.



ROLAND TOOK SERIOUSLY THE HIGH IDEALS OF CHIVALRY. MORE THAN ONCE, HE SPENT A NIGHT IN PRAYER, DEDICATING HIS SWORD TO TRUTH, JUSTICE, MERCY, HONOR.



THE CLIMAX OF ROLAND'S LIFE CAME WHEN HE WAS KILLED FIGHTING FOR CHARLEMAGNE AT RONCESVALLES, ABOUT AUG. 15, 778. DYING, HE SALUTED GOD AND ASKED FORGIVENESS OF HIS SINS.



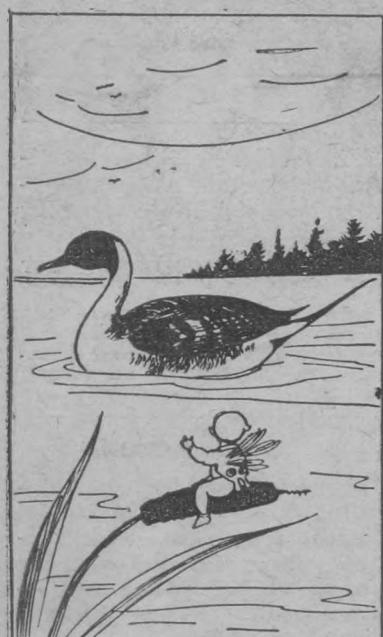
ROLAND SOUNDED HIS HORN TO BRING CHARLEMAGNE TO THE FATAL BATTLE OF RONCESVALLES.



No. 327
Sue Johnson

THE SOUND OF ROLAND'S HORN WAS HEARD FOR CENTURIES BY THE IDEALISTIC YOUTH OF CHRISTENDOM. PERHAPS IT WILL BE HEARD AGAIN WHEN EUROPE FACES ATHEISTIC BARBARISM IN A LIFE-AND-DEATH-STRUGGLE.

Larry The Leprechaun



Larry and the Pintail

"Good morning," said Larry, settling down on a cattail over the water. "Fine morning for swimming, isn't it?"

"Very," said the duck, paddling slowly around. "I'm afraid, though, that I wouldn't be out and around if I weren't hungry."

"Oh!" said Larry, bouncing on the brown furry head of the cattail. "Why not? Don't you like swimming?"

"Of course," said the duck. "But it's hunting season. I just seem to lose my appetite for swimming — or for flying — in hunting season."

"I'd forgotten that," said Larry. "What kind of duck are you — some kind of Mallard?"

"They call me 'Pintail,'" said the duck.

Larry looked at the long sharp tail feathers. "I can see why," he said. "And you're one of the ducks men like to shoot. Well, that's too bad."

"Not for him, it isn't," said the duck. "Man is very fond of me — on a platter, with dressing. But I can't say I fancy such an arrangement."

"I should think not," said Larry. "What do you expect to find

to eat? This is very shallow water."

"I know," said the pintail. "I like shallow water. Then I can reach right down and get the small plants and insects of the bottom without any trouble. You may have noticed that I have a longer neck than most ducks."

"And your tail feathers are longer," said Larry. "What kind of water do you like — fresh or salt? I understand it makes a difference to some birds."

"Yes, indeed — the food is different," said the pintail. "And

birds that feed in salt water often have a fishy taste, I'm told. I tell you, it tempts me at times. I'm much too agreeable to the taste to suit me."

"That is something to think about," said Larry. "And I suppose when you take to the air, that sharp tail tells everyone what you are."

"Yes," said the duck. "I tell you, it makes me sad to think of it."

"Well, stay out of sight and you'll be all right," suggested Larry, flying away.

America's First Road Signs

By A. Franklin WEHR.

In order to carry out such routine activities as hunting, fishing and separating early settlers from their scalps, America's Indians had to do a great deal of traveling. They were often in a hurry, always eager to reach the correct destination, for any brave who started for Niagara Falls and landed in a Boston suburb would have been terribly embarrassed, and perhaps shot.

To avoid such travel errors, the Indians devised a sound system of trail markers. Perhaps the most interesting of these, certainly the most permanent, were made from living trees.

The Indians would pick a hardwood sapling beside the trail, and bend it so that its trunk paralleled the ground and its tip pointed in the direction the trail should follow. Sometimes they buried the tip of the sapling in the ground; sometimes they just tied it down with twisted vines. Within a few months, the tip died, and the roots usually sent a secondary trunk up from the old one. The result was a road sign that lasted as

long as the tree did.

Until January of 1943, two of these Indian trail-marker trees still were standing near Kresgeville, Pennsylvania, on the Stroudsburg - Lehighton Highway. One was an elm, almost 200 years old, that blew down just two months after it had been examined and certified as a genuine Indian trail marker by Dr. Raymond E. Janssen, of Northwestern University and Marshall College. The other, which still stands, is a white oak.

Many more trees that were twisted to deformity to make permanent road signs for the Indians are scattered through the Eastern states and Mississippi Valley. They are all hardwoods, mostly oak, elm, hickory and maple. If you see one tree that looks like a trail marker, look for a second within a two-mile radius. If both point in the same direction, they are probably the real thing. Many, of course, have been destroyed by fires and natural causes, but few have been cut — because lumbermen don't like deformed trunks.

HAVE YOU RENEWED YOUR SUBSCRIPTION TO THE INDIAN MISSIONARY RECORD? IF NOT, PLEASE DO IT NOW!

COOPERATIVES LESSON IV – THIRD PRINCIPLE PATRONAGE REFUNDS OR DIVIDENDS

This system of distribution or use of surplus savings on some just and equitable basis is responsible for the success of Co-operatives. The refund is given periodically to members of the Co-operative in the measure of their patronage.

The profits made by a Co-Operative are called gross profits or net profits.

Gross profits are the profits established by the difference between buying and selling prices, not taking into account the overhead expenses, such as administration, reserves, rental, etc. Net profits are profits based on the difference between gross profits and all expenses of the Co-operative. The dividends (Patronage refunds) are based on the net profits, and are distributed in proportion over business made by each patron with his Co-operative.

Thus: In a creamery there is a net profit of \$1,000 per year; John has brought 3,000 lbs. of fat, his dividend a pound will give him \$30. Paul has brought only 500 lbs. of fat, his dividend will only give him \$5.

While, in theory, a Co-operative does not pay dividends to non-members, many of them do it with every customer, sometimes on a smaller percentage than the one paid to Co-operative members.

The dividends may be different for different services rendered by the Co-operative, according to different amounts of net profits.

The dividends may be paid (usually paid once a year):

- 1—In cash.

- 2—In issuing it as payments on dues on shares, or issuing new shares.

- 3—In issuing it as privileged capital of each member.

Even if the Co-operative is in debt, dividends are paid to members. Then the dividends are issued as cash, and the cash is used to pay the creditors. Experience proves that this is a wise procedure, since it gives more freedom to the Co-operative and more responsibility to its members.

Every Co-operative should carry on educational work along with its commercial and industrial activities to train new members, to insure democratic control and to greater efficiency.

Correspondents are invited to send their copy before the end of the month; photos must be sent earlier to insure publication. Do not send negatives, but clear, contrasted prints.

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The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

THE BARRIER

he story to now: Daniel Little (Hanpa), grandson of the Sun-reamer, brought up in a Government Indian school, returns to Wood Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota woman and of a white man. At the death of his grandfather Daniel showed a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay.

Daniel and Toto work at the Ramsay ranch for a few days. Daniel finds out that Pauline is falling in love with him. In the meanwhile he inherits \$2,000 from his grandfather, and he decides to return to Wood Mountain, much against his heart's interests, in order to set himself up on a small farm. Before he leaves he writes a letter to Pauline.

The two friends return home, Pauline is heartbroken. Upon his arrival at Wood Mountain a casual remark causes Daniel to realize that his true love is really the Doe-Maiden, whom he has blandly ignored until now.

In an effort to win Daniel's heart, Pauline Ramsay comes to tend the rodeo at Wood Mountain. The Doe-Maiden is jealous of Pauline, but her mother comforts her, assuring her that Daniel will come back to her.

Realizing that Daniel would not be happy with her, Pauline Ramsay bids adieu to him. In her farewell letter Pauline says she will pray that Daniel sees the light of true Christianity.

The berry season had come. All the women and children were gathered in the hills to pick the wild fruits. One day, Marianne and her mother went berry-picking on the Indian reservation. It may have been intentional on the part of Marianne, as the two women wended their way towards Daniel's adobe home.

Marianne was silent until she spoke to her mother, "Ina, I am going with cousin Agnes, I see you are tired, wait here for me." Her mother did not answer, but an understanding smile quivered over her lips.

It was early afternoon; the day was calm and hot. The two girls were picking berries in the shadow of tall poplars, as they heard a voice singing and coming ever nearer to them. Marianne recognized Daniel's voice and paused deeply. Her companion remarked: "This is Hanpa I hear! Why is he about roaming at this hour of the day?" Marianne answered, "This is Sunday, and a man has a right to rest . . . has he not?"

The girls sat still, listening to the beautiful strains of the song, thy-dreaming. Suddenly Marianne choked with tears, "Agnes, my lover is not singing for me! He is remembering the 'washechu' woman from Montana . . . oh! how I wish he loved me as he did say he loved me . . . my heart cries out to him . . . but he does not love me . . . he is so fickle! . . . I am deceiving myself!"

As Agnes sympathized with her cousin the voice stopped. Both girls resumed picking berries, going deeper into the bush. Suddenly a horse neighed close by and startled the girls: "Oh!" they cried, as they saw Daniel mounting from his pony.

"Now pretty ones," he asked, "are you sure you are not lost, running so far away from home?"

"Do not tease us," pleaded Marianne, with sadness in her voice, "can't you see you gave us a bad name?" Marianne looked frightened, and Daniel's smile froze on his lips. As he came nearer to the girl, she turned away from him, lowering her head, as if he were a stranger to her. She forced the girl besides her, and started to go away, trembling all over.

Daniel spoke again, "Doe-Maiden, please do not go away... sit down with me for a moment, I want to speak to you."

As Agnes went off discreetly, Daniel took Marianne by the arm, both sat on a fallen tree. "Doe-Maiden," he pleaded, "now I'm serious, and I love you, if I love me as I am I want you; I have no promises to make, only of my love . . ."

Marianne remained silent for

some time, as Daniel sat, his eyes cast dejectedly on the ground, beginning to feel the humiliation of her refusal.

"Daniel," said Marianne, at last, "Yes, I have loved you for a long time now, but you have betrayed me once, yet I will forgive. But there is another thing between us that has to be cleared up. I am very happy that you love me, but I will have to ask you to become a Christian, otherwise we will not be happy together."

"What do you mean by mentioning this?" retorted Daniel with surprise, "am I not good enough as I am? Why is the WakanTanka of your fathers as well as of mine not able to take care of both of us? Are we not both 'Lakotas'?"

"Daniel, my lover," answered Marianne, "it is hard for me to mention this, and yet, no matter how much I love you, I see the future . . . do not be afraid of that barrier, I am confident you will overcome it, and then we will be married, lover!" As she spoke these last words tenderly, she raised her lips to Daniel and kissed him.

Daniel was already feeling the barrier crumbling away, but he was too proud to admit defeat on these grounds. "Doe-Maiden," he replied abruptly, "I have never given much thought to these matters. If you really loved me as you say you do, you would not speak to me like this. You are now imagining an invisible barrier, just to try me out. Maybe I deserve this for not having been faithful to you . . . but I want so much to marry you, and yet as I come closer to you, you play the white woman, and you want me now to throw away what is most sacred to me. Give me time to think about this."

He rose, and mounting his pony, he added, "The barrier is as much on your side as on mine; perhaps you could scale it and come to me as I am . . ."

Marianne's companion was coming back, and Daniel left without adding another word.

The night following Daniel's proposal to Marianne was a sleepless one for him. Not until then had he realized what he had said. Why had he been such a fool, he asked himself as he relived in his memory the scene of the previous day. Was not Marianne pretending that religion was a barrier when she was really afraid of his poverty? As he tossed on his bed, half-awake, what his reason could not reveal, his subconscious mind brought the light he was seeking.

Daniel found rest at last in peaceful slumber. He dreamt that



it was a Sunday morning, some time ago, before his grandfather had passed away. He was going to visit a friend, and he passed by the little church of the Catholics, and beheld Marianne entering the Church with the other faithful to attend Mass. He stayed near the church, and listened to the hymns that were being sung, and heard the missionary's voice speaking in Lakota about the teachings of Christ. Then he walked away and saw himself attending a 'yuwipi', Lakota ceremony. As he heard the strange noises and rappings and saw the eerie lights flashing, he heard the medicine man shouting over the din of toms-toms and chanting: "There is one greater than I here . . . I cannot fight his power . . . this lodge will be destroyed by fire . . . but the white house of prayer shall stand forever . . ."

Daniel woke suddenly and began to think over his dream. Indeed the medicine-lodge had been destroyed by a prairie fire, and not thirty yards away a house of prayer had been erected on a solid foundation, and there it stood with its steeple pointing like a finger to the heaven of the God of the Christians.

He began to think aloud, saying to himself, "I guess that perhaps the medicine man was right, and yet maybe he made a mistake. I am a Lakota, and I do not want any foreign belief. I cannot pretend to be different from what I am, not even for the love of the Doe-Maiden. My song is the song of my fathers, of my grandfathers, and great-grandfathers: 'Lakol wicohan tewahilla' (I hold sacred the works of the Lakotas)."

Daniel experienced pangs of doubt and self-pity, soon killed by his innate pride. He remembered bitterly his love for Pauline Ramsay who was a Christian and who left him to serve her God entirely; and now his love for the Doe-Maiden, a daughter of the Lakotas, was conditioned by his leaving his traditional beliefs; both seemed to belong to a world far beyond his reach. He would stand alone, and walk on his own trail, without a companion, throughout his whole life; he would not surrender.

Marianne, agonizing over Daniel's sudden departure, returned to her mother's side. Weeping she told her mother what had taken place between herself and Daniel.

Tatewin comforted her child with words of wisdom drawn from her own experience in life, "I, too, my daughter, have had a great struggle before I married your father. But it was easier for me, because I am a woman. A man is too proud to surrender easily. Do not try to reason with your lover, but pray for him. Faith is not a matter of argument, but it is a surrender to something more powerful than we are. Have faith and you will win your man. I know he loves you, no matter how long it takes, he will come to you humbly and pleading for your love."

While Daniel was away to the North, working at the harvest, not a day passed without Marianne saying her Rosary and making some act of self-denial to win the conversion of her lover.

Three weeks passed by, without even a letter from Daniel. July passed into August. As much

as Marianne wanted to see her lover she fought her impulse and kept hopefully praying. Many tears flowed during the weeks of separation because she understood the torments her lover was undergoing.

One day Toto came to the Le-Begue ranch home. Marianne welcomed him joyfully, "Toto, I am so glad you came," she said breathlessly, "How is Daniel?"

"Sound of body, but ill in mind, Marianne; I think you should forget your pride and do something for him, otherwise you may not see him for a long, long time. I do not know what you have said to him, but he is totally different now. When he came back to the reservation yesterday, he went to cry on his grandfather's grave. He wept like a child . . . I am afraid he will commit suicide . . ."

The Doe-Maiden remembered

in an intuition that the factor of parent-love was the strongest instinct in Lakota life, and that Daniel would be able to take his life instead of facing reality. She asked herself if she had been justified in asking from her lover such a great sacrifice; and yet, Christ had asked the same sacrifice from all his true followers. He had asked them to leave their fathers and mothers . . . and Daniel, faced with this problem was verging on insanity perhaps . . .

"Toto, you and I will go and see Daniel," she cried, "right away!"

In a few moments toto, Marianne and her mother had reached Daniel's home, to find him packing his few belongings and saddling his pony . . .

(To be continued)

HONORS KATERI TEKAKWITHA



THEY HONOR MAIDEN — The oldest resident of Caughnawaga, Indian reservation near Montreal, and one of the youngest were among the thousands who honored Venerable Kateri Tekakwitha at ceremonies there recently. Lying Pine is 102 years old, Floating House, here granddaughter, is two.

MISSION BELL RETIRED AFTER 116 YEARS

CAUGHNAWAGA, Que. — The 116-year-old "Marie Louise" bell of the St. Francis Xavier Mission Church at this Indian reservation has been replaced by a new bell: "Kateri Tetakwitha", named after the Indian maiden who may some day be raised to the dignity of a saint.

The old bell, which was donated by the British Crown in 1832 to preside at the devotions of the Iroquois Indians of the Six Nations at Caughnawaga, is being given an honored place in the church yard.

When the new bell was blessed, the godparents were Peter Taylor and Mrs. Annie Montour, Indian leaders. Rev. Michael K. Jacobs, S.J., a native son of Caughnawaga, delivered the sermon. In attendance at the ceremony were many Indians in full regalia and a large number of white friends and visitors.

PRIEST'S FIFTH NOVEL CONCERNING CANADA

ST. NAZIANZ, Wisc. — (NC) — The Rev. Leo Murphy, S.D.S., author of "Trail's End," has had his fifth novel, "Silver Glade," published here by the Salvatorian Fathers. The scene of "Silver Glade" is present-day Canada, and it relates how racial and class prejudices affect the relationship of two people.

RADIO RATINGS

COLLEGEVILLE, Ind. — Results of the first week of critical listening to radio comedy shows by college students have been answered as follows by Radio Acceptance Poll (percentages based on votes):

Highly Acceptable

1. Jimmy Durante 77.5

Acceptable

2. Baby Snooks 73.5

3. Burns and Allen 68.5

4. Fibber McGee & Molly 66.5

5. Charlie McCarthy 65.0

6. Jim Backus 64.5

7. Henry Morgan 64.5

8. Jack Carson 61.5

9. Eddie Cantor 60.5

10. Duffy's Tavern 59.0

11. Jack Benny 51.5

12. Fitch Bandwagon 50.0

13. Red Skelton 44.5

14. Milton Berle 40.5

15. Jack Paar 37.0

Barely Acceptable

16. Bob Hope 3.5

GOOD MONEY

The Scotch chemistry professor was demonstrating the properties of various acids. "Watch carefully," he instructed. "I am going to drop this twenty-five cent piece into this glass of acid. Will it dissolve?"

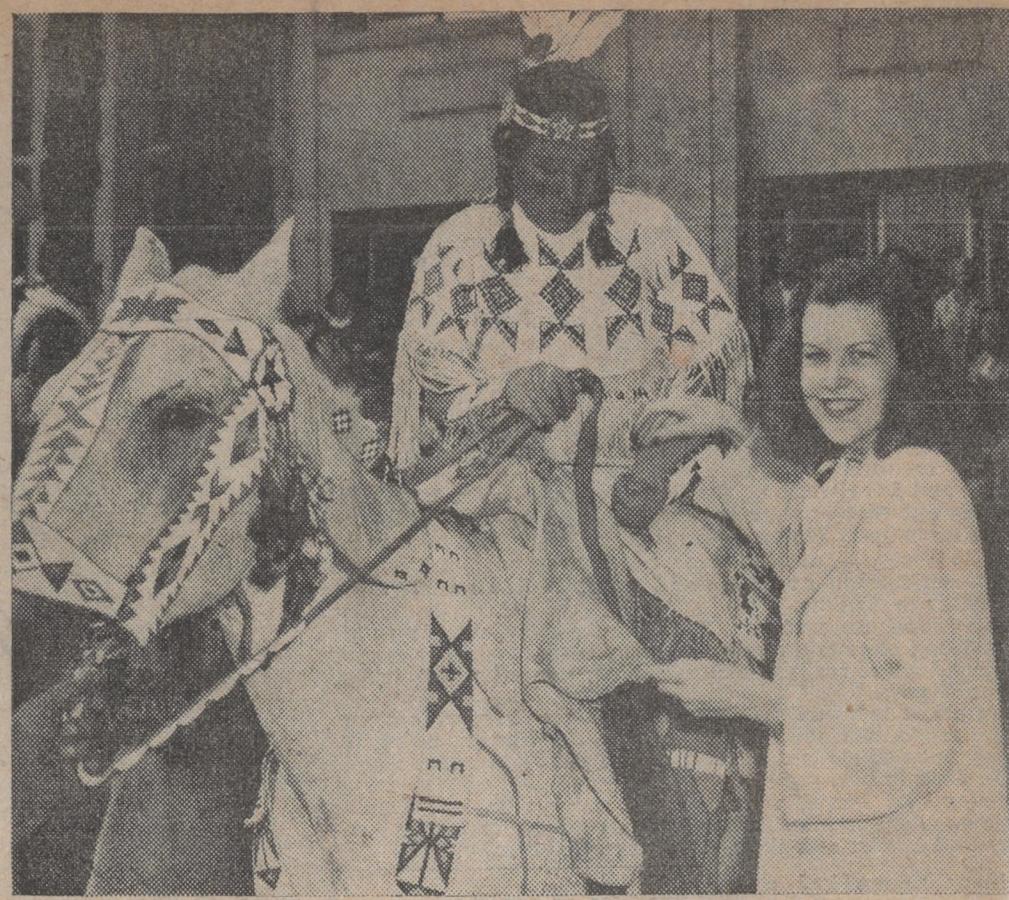
"No, sir," spoke up one student very promptly.

"No?" asked the demonstrator. "Perhaps you'll explain to the class why it won't dissolve."

"Because," came the answer, "if it would, you wouldn't drop it in."

A NEW LEADER FOR CANADA

The second Catholic to lead the Liberal Party of Canada, since the Confederation in 1867, Louis St. Laurent, Secretary of State for External Affairs in the Mackenzie King Cabinet, is pictured leaving Sacred Heart Church, Ottawa, with his wife, the day after a national convention of his party had elected him their leader. In the Federal Cabinet since 1942, Mr. St. Laurent will succeed Mr. Mackenzie King as Prime Minister upon the latter's retirement soon. Photo copyright by T. V. Little. (NC Photos).

WINS COSTUME PRIZE

Miss Carole Campbell was chosen to present the prizes to the best dressed Indians inade which opened the ceremonies of the Banff Indian Days pageant. Miss Campbell is seen courtyard of the Banff Springs Hotel presenting the prize to the best dressed Indian Mary Alice McLean.

(Courtesy Winnipeg)

EXHIBITION DAYS AT REGINA, SASK.

Days of old West before the Whitemen came to the plains are revived for visitors at the Regina Exhibition. The braves, decked out in feather head-dresses and gaily colored beaded clothes chant in unison to the beat of the tom-tom.

(Courtesy Regina Leader-Post)



Battling a high wind to erect a tipi at the Regina fair gro

(Courtesy Regina Le)



AMERICAN INDIANS DANCE IN HONOR OF PILGRIM VIRGIN'S VISIT: Pueblo Indians performed a ceremonial dance in honor of the visit of the Pilgrim Virgin statue, Our Lady of Fatima, at Isleta Pueblo, New Mexico. The statue, now touring the United States, was carried in procession through the streets of Laguna



Pueblo, New Mexico, with more than 500 Indians taking part in the cer adding their prayers for the conversion of Russia and for world peace. More 75,000 persons attended the various services during the three-day visit famous statue in the Archdiocese of Santa Fe. (NC Photos).